DOCUMENT RESUME

ED 260 064 SP 026 419

AUTHOR Eisele, Chris
TITLE Teaching Dewey: An Historian's View.
PUB DATE Jun 85
NOTE 24p.; Revision of a paper presented at the Annual Meeting of the American Association of Colleges for Teacher Education (Denver, CO, February 27-March 2, 1985).
PUB TYPE Reports - Descriptive (141) -- Reference Materials - Bibliographies (131)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Course Content; *Educational Philosophy; Higher Education; *Humanistic Education; Learning Strategies; *Teaching Methods
IDENTIFIERS *Dewey (John)

ABSTRACT

The introductory paragraph of this paper briefly summarizes panel presentations by three scholars at The John Dewey Society Meeting (February 28, 1985) on the subject of teaching the philosophy of John Dewey. The approaches of Maxine Greene, Joe L. Green, and Richard Pratte are discussed. Following this, the author discusses several approaches to teaching about John Dewey in a variety of courses. Included with the paper are four syllabi of courses used by Dewey Scholars (Richard Pratte, Peter Carbone, Jonas Soltis, and Joe Burnett) who devote entire courses to teaching Dewey. A bibliography accompanies each syllabus. (JD)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED260064

"Teaching Dewey"

Dr. Chris Eisele
Illinois State University

The John Dewey Society Meeting
A.A.C.T.E.
Denver, Colorado
28 February 1985

Re-Edited Version, June, 1985

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

C. Eisele

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

✓ This document has been reproduced as received from the person or organization originating it.
Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

SP026419

"Teaching Dewey: An Historian's View"

The following paper (after this paragraph which replaces the original paragraph of a paper presented at the John Dewey Society Meeting in Denver, Colorado, 28 February 1985) is a slightly edited version of one presentation given on a panel whose other members were Maxine Greene, Joe L. Green, and Dick Pratte. The subject of the panel was "teaching Dewey." Presentations made by other panel members were from notes, and I shall offer only a very brief summary of their excellent talks. All three discussed the general circumstances of teaching Dewey which often revolve around the "service" nature of such courses taught to "non-majors." Of specific interest, Maxine Greene explained how she tries to use Dewey to help herself and her students understand the "problematic of the culture" (in Dewey's words "the eclipse of the public"). She especially emphasizes the historic Dewey and the development of his consciousness as he moved from Burlington, Vermont, into a variety of very different worlds. Joe L. Green illustrated one of his assignments which involves the construction of a dialogue between Dewey and some other major educational figure. Green feels that it is very important for the students to create the dialogue on topics of interest to them. Richard Pratte discussed the value of and gave an example of student work resulting from his mid-term "hands" on assignment. Through the assignment, Pratte is able to turn Dewey's ideas about problem solving into an actual experience of the student. Pratte's complete syllabus as well as those of Peter Carbone, Jonas Soltis, and Joe Burnett are reproduced at the end of this paper.

Introduction

A thought occurred to me as I was contemplating how to begin my presentation. As an historian and the only non-philosopher on the panel, perhaps I should look at the "long run." Maybe what the panel is really all about is making sure that Dewey is still alive. How could I help demonstrate that he is? I hit upon the idea of checking the publishing record of Dewey's books. If people are buying his books then he is still with us in some metaphysical sense (the rest of the panel can explain that). What I found out -- in addition to the fact that no non-university press ever answers sales queries -- is the following:

1. Well over a dozen publishers list over three dozen Dewey titles in Books in Print.
2. Total sales of the Center for Dewey Studies/S.I.U. Press The Early and Middle Works of John Dewey are approaching 40,000 books (through 25 volumes).
3. The Child and the Curriculum/The School and Society (University of Chicago Press) combined volume has sold nearly 140,000 copies since 1956.
4. Between 1915 and 1971 the second edition of The School and Society (University of Chicago Press) sold nearly 45,000 copies.
5. Reginald Archambault's, John Dewey on Education (University of Chicago Press) has sold over 11,000 volumes since 1974.
6. Dewey's Theory of Valuation (University of Chicago Press) has sold over 30,000 copies since 1939, and Dewey's Interest and Effort in Education (Southern Illinois University Press) has sold about 3,100 copies in the last 10 years.
7. Even Dewey's Lectures in China (University of Hawaii Press) has sold 1,675 copies since 1973 (with about 500 left).

Although we can rightfully take-heart in these figures -- Dewey is alive in the world of books -- another bit of historical perspective, in numbers, may be valuable. The Beacon

Press' republication of Reconstruction in Philosophy sold over 265,000 copies in the 25 years preceding 1973. That kind of publishing "health" is probably over.

In addition to checking publication records, I also sent a query letter to the appropriate professional Newsletters to solicit course syllabi to see what (or if) other faculty were teaching Dewey and what texts and assignments were used. (My thanks to the ten who responded and who are listed at the end of my paper.) What I found was that Dewey was alive in a variety of courses such as "The Philosopher as Educator" (subtitle of a new book on Dewey, Russell, and Whitehead coming from Brian Hendley and S.I.U. Press later this year), "Conflicting Traditions of Western Education," "Foundations of Education," "Philosophies of Education," "Philosophical Approaches to Educational Problems," and, even, "The Future of Education." A variety of texts by Dewey are being used, including Democracy and Education, The Child and the Curriculum, The School and Society, The Public and Its Problem, Experience and Education, Moral Principles in Education, The Early Works v. 5, Art as Experience, the Archambault readings and Dewey on Education by Martin Dworkin. Works about Dewey include Mayhew and Edwards', The Dewey School; Wirth's, John Dewey as Educator; and Geiger's John Dewey in Perspective. I also received two examples of courses that focused only on Dewey, one from Jonas Soltis at Teachers College, Columbia, and the second from Peter Carbone at Duke. Naturally they reflect a more in-depth interaction with Dewey's writings, different assignments, and more complete reading lists than those courses which only highlight Dewey. As mentioned above, the Soltis and Carbone syllabi along with that of Richard Pratte of The Ohio State University and Joe Burnett of the University of Illinois are reproduced after the conclusion of this paper.

Teaching Dewey in History

With only a subtitle as transition, my paper now turns to my own experiences teaching Dewey. Those experiences are, no doubt, going to be somewhat different from other panel members, as I have never taught a course just on Dewey. About four times a year for six years, I taught a Master's level Philosophy of Education course at West Virginia University that was about one-fourth Dewey. For the last four years, I have taught about five undergraduate History of Education classes per year that have about one week of Dewey in them. Although the Dewey-in-the-history-of-education examples which follow will be more instructive to those interested in "teaching Dewey" in a non-philosophical context, i.e., the perspective I represent, one episode from an off-campus Philosophy of Education course in West Virginia is probably my most interesting "teaching Dewey' experience. The major assignment in the class was: "Required: one 1,500 word paper which selects one sentence from Experience and Education and analyzes it using the language analysis techniques learned in the first part of the course and then places it in the context of the entire book." The assignment (which I highly recommend) usually worked if I could get the students over the hurdle of believing they could do it.

With this assignment in mind, I'm about to describe an experience that I will never forget, nor will I become involved in again. (Hereafter I will try to make a long story short with the literary device ...) Several weeks after the course had started, and a couple of sessions into Dewey, a student, who I didn't get over the aforementioned hurdle approached me before class. He wanted an alternative assignment ... I didn't think it was a good idea ... How about him trying, he suggested, to do some of the stuff we had been talking about ... Try Dewey? ...Yes ... No ... ... maybe ... no ... well only if you bring in students from the class to tell us what happened (ha, got him, what

teacher wants to bring a bunch of high school students — from commercial math (read: teenage punks in bonehead arithmetic) — into a night graduate class of peers? I was relying too heavily on his reflective thinking skills) ... you will? Several weeks went by and I thought I was safe. Then he asked me what night to bring in the students ... We made the arrangements and a couple of weeks later, promptly at 7:00 p.m., the students arrived. To use a current analogy, it seemed a half dozen young people from the background of M-TV videos had arrived to be the data from the Eight-Year Study. I remember that the only solace I could find at the moment was that the 10th, 11th, and 12th graders (never a good sign in age graded schools) who were representing the Deweyan commerical math seemed strangely confident.

To make a long story even shorter, I'll jump to the conclusion. It worked! Somehow, and I have a number of theories on this, the teacher was successful in achieving a major Dewey goal, getting the subject matter (more or less chosen by the students) to control the classroom. Discipline problems vanished, pride in learning took over (one of them accosted the National Honor Society President in the school hall and asked him how many ounces were in a liter, an answer they had figured out by experimentation) and everything we Deweyites would expect (or at least almost everything) from a "Dewey class" happened.

Of more general pedagogical value than the brief story above are my experiences in teaching history. In my History of Education courses I use "Dewey" primarily as an illustration or example of points not directly tied to Dewey's prescriptive thought. For example, Dewey is a model case of someone whose life experience is reflected in his pedagogical thought. To over-simplify — I use Dewey to illustrate that teachers generally teach what or how you have experienced. I think it is important for undergraduates to realize that THEY bring something to the educational act, something more than text and trick. (I think Maxine has said the preceding much more eloquently in some of her writing.) The point seems to be understood, if not always internalized, through the Dewey example.

Perhaps the major way I use Dewey in my undergraduate History of Education class is as a representation of the transition from Nineteenth to Twentieth Century schooling. That is, when the world of faculty psychology, children as small adults, static views of the universe, rural society and all the rest, ran up against Darwin, the Child Study Movement, urbanization and industrialization some bridge (or tunnel or arch or watershed) was needed. Dewey provides the ingredients to transform the old ways into the new. Dewey's ideas seem to work well in explaining how we got from the recitation bench mentality to the project method mentality.

A third use of Dewey, and, here again, my goal is not so much to teach Dewey (although that happens, too) but to get at other content through the use of what I call "Dewey Biggies" (or Progressive Biggies), sentences taken from Dick Pratte's Contemporary Theories book. (I also used these in my Philosophy of Education class to "enter" Dewey's thought.) My purpose in using them is to defend what I think the best education entails and to show (explain) how "educational thinking" is no simple task. I put the following on the board in the order shown and we talk about them one at a time. The problems start, of course, with the third sentence.

1. A good education is the reconstruction of experience which adds to the meaning of experience and increases the ability to direct the course of subsequent experience.
2. Intelligence is the ability to estimate the possibilities of a situation and act in accordance.

3. Ideas become truths to the extent that they help the individual achieve a satisfactory relationship with their experience, help solve an indeterminate situation, and help them come to grips with the problems of life.

Incidently, the first sentence is an excellent way to get into a discussion about the "modern" teaching method of "problem solving" or "discovery learning."

Conclusion

I don't have much of a conclusion other than that my experience suggests that teaching Dewey can be useful. It is a way of helping students think about education. I think students can grasp much of the "good" in Dewey, even if they don't understand as much as I'd like. My biggest problem with using Dewey is that I always feel compelled to warn, "don't anyone try this" or "realize what you're up against," or "don't anyone expect a millennium as soon as enough people read Dewey." The historian in me knows that no Eight or Eighty Year Study will bring the dawning of the Age of Dewey. Although we hope things will change in the schools, and we should always encourage change, I think we who teach Dewey may have to be content with two thoughts Jonas Soltis expressed to me in a letter which accompanied his syllabus:

1. Dewey is exciting and new to each successive cohort of students.
2. Dewey remains vital and engrossing for me with each re-reading and discussion of his works.

Syllabus Senders:

Brian Hendley, University of Waterloo, Ontario, Canada; E.P. Brandon, University of the West Indies, Jamaica; Jonas Soltis, Teachers College, Columbia University; Art Wirth, Washington University; Donald Vandenberg, University of Queensland, Australia; George Wood, Ohio University; Dalton Curtis, Southeast Missouri State University; James Teller, The University of Dallas; Peter Carbone, Duke; Michael Oliker, Illinois State University; Mayo Rae Roy, Clackamas (Oregon) Community College.

University of Illinois
College of Education
Joe R. Burnett

EPS 412: John Dewey's
Educational Philosophy
Fall, 1984

Required Texts:

Boydston, Jo Ann (Ed), Guide to the Works of John Dewey (1970)

Dewey, John, AE: Art as Experience (1934)

_____ CF: A Common Faith (1934)

_____ DE: Democracy and education (1916)

_____ EE: Experience and Education (1938)

_____ HWT: How We Think (2nd Ed., 1933)

Requirements: Requirements include (1) a research essay on Dewey's thought as related to the student's special interests, (2) short quizes over key concepts and (3) class discussion and presentations.

Grading will be based, approximately, 40% on (1), 40% on (2), and 20% on (3). The requirements and grading will be discussed more fully at class sessions.

Date	Reading Assignment Due	Lecture Topic
Aug. 29	None	System of Educational Philosophy
Sept. 5	Handouts: "Schiller and James on Truth;" "On Literal Meaning;" "From Absolutism to Experimentalism;" "My Pedagogic Creed."	Concept of Pragmatism
Sept. 12	DE: I, Education as a Necessity ... II, Education as a Social Function IV, Education as Growth VII, Democratic Conceptions ... Boydston, Chapt. 10 (Axtelle and Burnett	Overview of Dewey's Philosophy
Sept. 19	DE: X, Interest and Discipline XI, Experience and Thinking XV, Play and Work ... XIX, Labor and Leisure XIII, Vocational Aspects Handout: "Dewey's Philosophy of Work and Education (Burnett)	Theory of Human Nature
Sept. 26	HWT: I, What Is Thinking? II, Why Reflective Thinking. . . III, Native Resources ... XIV, Activity and the Training of Thought Boydston, Chapts. 2 (Hahn) and 3 (Kennedy)	Concept of Experience
Oct. 3	HWT: V, ... Psychological and Logical VI, ... Inference and Testing VII, Analysis of Reflective Thinking III, Empirical and Scientific Thought XIV, Activity and Training of Thought DE: XVI, Science in the Course of Study	Commonsense and Problem Solving

University of Illinois
College of Education J. R. Burnett

Questions for study and discussion: John Dewey's DEMOCRACY AND EDUCATION

Chapter I:

1. Dewey remarks that "With the growth of civilization, the gap between the original capacities of the immature and the standards and customs of elders increases. Mere physical growing up, mere mastery of the bare necessities of subsistence will not suffice to reproduce the life of the group." (P. 3.) Give several examples of things which dramatically demonstrate this point. What chief, deliberate societal measures do we in this culture take to reduce the gap?

2. "Not only is social life identical with communication, but all communication (and hence all genuine social life) is educative." (P. 6.) In what sense do you think that this is true? In what sense not true? Keep this comment by Dewey in mind as you read him further concerning what is educative.

3. State in your own words Dewey's conception of the dangers involved in moving from informal to formal education. What are the merits? Do you think that Dewey has paid enough attention to the dangers implicit in informal education? Why in either case?

4. Dewey makes a distinction between the justification of a social institution's continued existence and the conditions which motivated its coming into existence. What is that distinction? Do you think that there would be universal agreement as to the worth of the distinction? Why?

Chapter II:

1. What, in your own words, is Dewey's distinction between "training" and "educative teaching?"

2. What fundamental aspects of disposition does Dewey cite as products of general environmental experience, which schooling can at best refine, perfect, and extend? Do you agree? Why?

3. What are the characteristics of the school as a "special environment"? Does Dewey's list on pp. 22-26 agree exactly with the list on pp. 26-27 (in the summary)? What would you add or delete from the list(s)?

4. On the basis of the first two chapters, define "formal schooling" and "education" as you think Dewey would. Point out the relation of the two.

Chapter III:

1. Dewey remarks that "focusing" and "ordering" are, respectively, the spatial and temporal aspects of direction. (P. 30.) What does this mean?

2. Dewey assumes that formal education has to deal with the facts that (a) the neophyte is self-directed and that (b) he must become socially directed. How does he argue that one deal with these often divergent types of direction? Does his solution do justice to both individual and social demands? Why?

3. Part of what Dewey wishes to say about education is that it is a process in which "meaning" is acquired. What does this connote in the light of his observation about what happens when "we confuse a physical with an educative result"? (p. 32)

4. "When things have a meaning for us," says Dewey, "we mean (intend, propose) what we do: when they do not, we act blindly, unconsciously, unintelligently." (p. 35) In the light of the previous question, does this mean that physical results have no meaning for the neophyte? Explain your answer.

5. What basic difference between peoples or cultures does Dewey cite to account for the fact that "primitive" and "civilized" peoples can be distinguished with respect to their environmental responses?

Chapter IV:

1. Dewey's conception of human nature stresses its dynamic aspects. How is this illustrated in his discussion of immaturity, dependence, plasticity, dispositional development, habits?

2. What are the two aspects of habituation? Does habituation represent the most dynamic and creative aspect of man? Is it one of man's most obvious and necessary characteristics? Explain.

3. What is the nature of a "bad" habit?

4. What are the three ideas connected with the concept of growth or development which Dewey criticizes? What educational error do they encourage?

5. What does Dewey mean by "growth"? What is the significance of his statement that "Growth is /fallaciously/ regarded as <u>having</u> an end, instead of <u>being</u> an end"? (p. 60) Since growth suggests a process, how shall one conceive it as <u>being</u> an end?

6. Has Dewey conceived of "education" so broadly in this chapter as to make the conception irrelevant with respect to formal schooling (as discussed in previous chapters)? Explain.

Chapter V:

1. Summarize the notions of education as (variously) preparation, unfolding, and formal discipline with respect to their: (a) conception of the nature of the learner; (b) conception of the aim of life; (c) conception of the specific aim of schooling; (d) conception of proper schooling techniques or methods; and (e) shortcomings, as stated by Dewey. Preparation of a grid, with brief entries in the spaces, might be of help here; e.g.,

	Education as		
	<u>Preparation</u>	<u>Unfolding</u>	<u>Formal Discipline</u>
(a)			
(b)			
Etc.			

2. Can you identify people or movements on the contemporary scene who apparently exhibit the belief that education is (or should be considered) one of the above?

Chapter VI:

1. Summarize, as you did in question one for Chapter V, the notions of education as (variously) formation and as recapitulation.

2. Summarize in the same fashion the notion of education as reconstruction, calling on the information of all of the previous chapters and not just that of this chapter.

3. Dewey remarks that his identification of the end and the process of education is verbally, but only verbally, self-contradictory. (pp. 91-2) Explain in greater detail than Dewey what this means.

Chapter VII:

1. Explain in detail the two traits which serve as Dewey's standards for judging the worth of any social group. What is the relation, in your estimation, of these to the ideal of growth?

2. What is the basic factor about a democracy which makes it more likely than other modes of living to encourage systematic education? How do you think that Dewey would respond to the observation that communist and fascist societies in the modern world sometimes also put a premium on systematic education?

3. What is Dewey's basic criticism of Plato's conception of education?

4. Explain how the conception of Natural Law and the Newtonian solar system undergirded the "individualistic" educational ideal of the 18th century. Dewey cites Immanuel Kant as one of the exponents of this ideal: what was Kant's view?

5. What is Dewey's position on an educational system which has as its main intent the securing and intensification of political sovereignty? Can you name any individuals or groups whose chief end for education today is that of extending political sovereignty? Does Dewey completely deny political sovereignty any status as an outcome to be sought by education?

Chapter VIII:

1. What are the three aspects of "aims" which distinguish them from "mere results"? Does Dewey say anything here which would make absurd the doctrine of extreme permissiveness which is often associated with his name? On the other hand, does he say anything here which suggests the coercive direction of behavior?

2. What are the three characteristics of "good" aims? Of "good" educational aims?

3. Consider the third characteristic of a good educational aim. Do Dewey's aims of growth and democracy possess the characteristic?

4. What would an "external aim" be?

Chapter IX:

1. Does man for Dewey have a "natural" end or goal?

2. Dewey reinterprets social efficiency both as economic and cultural efficiency. What new meanings does he propose for these aims?

3. Trace the argument by which Dewey proposes to overcome the opposition between social and cultural efficiency: between inner and outer.

Chapter X:

1. Does Dewey solve the problem of motivating the pupil by his doctrine of interest?

2. Does Dewey really solve the problem of discipline by his doctrine of discipline?

3. How does Dewey's doctrine of interest alter the ordinary meanings of "mind" and "subject matter"?

Chapter XI:

1. On Dewey's view, "experience" ought to mean what?

2. How would this meaning vary from others commonly attributed to "experience"?

3. Experience is not primarily cognitive, but the measure of value of an experience is. Explain.

4. Explain the three "evil" consequences of the dualistic conception of mind and body in education.

5. How does a trial-and-error experience become transformed into a reflective one?

6. Explain: Thought born in partiality must achieve impartiality.

7. How does Dewey propose to solve the Greek paradox of learning?

Chapter XII:

1. Dewey objects to the distinction between skill, information, and thinking. How does he propose to unify them? Does he succeed?

2. What pedagogical consequences flow from Dewey's dictum that an actual empirical situation is a necessary initiating phase of thought?

3. What does Dewey mean by "data"? By "ideas"?

4. What is the role of testing an idea in Dewey's theory of learning?

Chapter XIII:

1. How does Dewey propose to change the common conception of method? On this view can there be a general method of teaching?

2. On Dewey's view would you say that method is peculiar to each subject matter, to each individual or both? What is the meaning of subject matter as used by Dewey?

3. Would you agree with Dewey that merely learning a subject or anything else for the sake of learning it is an "unnatural" motivation to learning?

4. Would you agree with Dewey that you cannot form mental habits by following models?

5. The traits of good methods are listed by Dewey. Define or characterize each of these traits in terms of the complete act of thought.

Chapter XIV:

1. On the basis of this chapter can you decide whether Dewey did or did not advocate the study of organized subjects in the school curriculum?

2. How does Dewey propose to change the commonly accepted meanings of "information," "knowledge," "science"?

3. Interpret the last sentence in this chapter.

Chapter XV:

1. Why does the school in modern times have to provide educative play and work?

2. To be educative, work and play in school must avoid certain practices. What are these?

3. How does Dewey remove the dichotomy between work and play?

Chapter XVI:

This chapter can be viewed as a design for the social studies part of the curriculum.

1. How feasible is it?

2. To what extent has it been accepted?

3. What are its advantages and disadvantages vis a vis the study of economics, history, geography, sociology as separate sciences?

Chapter XVII:

1. How does Dewey propose to define the role of science in education?

2. How does this definition bear on the distinction between the humanistic and scientific subjects of study?

3. Is Dewey's proposal for science study a genuine alternative to study of "a" science or many sciences?

Chapter XIX:

1. How does Dewey characterize the notion of leisure as that notion is found in the tradition stemming from Aristotle?

2. How does Dewey seek to resolve the traditional division between education for useful labor and education as preparation for leisure?

3. In what key respect do Dewey and Aristotle agree on the nature of mere skill?

Chapter XX:

1. What does Dewey mean by "experience as experimentation"?

2. How does Dewey contrast his position with that of Plato?

Chapter XXI:

1. Characterize the dominant features of naturalism and humanism.

2. How does the humanistic tradition pose a modern educational problem, according to Dewey? Do you agree? Why?

3. What are the relations of social studies in the curriculum to the study of science?

Chapter XXII:

1. State the three moral philosophies and their educational equivalents.

2. What are Dewey's criticisms of the philosophies?

3. What, for Dewey, is "true individualism"?

Chapter XXIII:

1. What are the chief dualisms which Dewey seeks to remove by his particular conceptions of "work" and "vocation"?

2. How does Dewey define "vocation"?

JRB:lmr
5/12/75

Ed. Pol. Studies 412
Joe R. Burnett

College of Education
University of Illinois

Selected Bibliography

This is a highly selected bibliography. An almost complete one concerning Dewey is found in the Thomas volume, listed below.

General History of American Philosophy

Blau, Joseph L., Men and Movements in American Philosophy. New York: Prentice-Hall, 1952.

Schneider, Herbert W., A History of American Philosophy. New York: Columbia University Press, 1946.

Werkmeister, W. H., A History of Philosophical Ideas in America. New York: Ronald Press, 1949.

Readings In, And/or Summary Accounts Of, American Philosophy

Fisch, Max (General Ed.), Classic American Philosophies. New York: Appleton-Century-Crofts, 1951. Deals with Peirce, James, Royce, Santayana, Dewey, and Whitehead. Readings and very good summary accounts.

Muelder, Walter G. and Laurence Sears, The Development of American Philosophy. New York: Houghton Mifflin, 1940. Readings mainly: Jonathan Edwards, Samual Johnson, John Woolman (Early Theology and Idealism); Franklin, Jefferson, Palmer, Allen, Paine, Witherspoon (American Enlightenment); Channing, Parker, Emerson, Thoreau, Whitman, Santayana (Transcendentalism); Newcomb et al., Fiske (Evolution); Harris, Royce, Howison, Bowne, Creighton, Perry (Idealism); Mead, Peirce, James, Dewey, Lovejoy (Pragmatism); Montague, Sellars, Woodbridge, Santayana, Babbit (Realism and Naturalism); Hocking, Boodin, Brightman, Hook (Recent Perspectives).

Smith, John E., The Spirit of American Philosophy. New York: Oxford University Press, 1963. Summary Accounts of Peirce, James, Royce, Dewey, Whitehead.

Pragmatism: General

Marcell, David W., Progress and Pragmatism. Westport, Conn.: Greenwood Press, 1974. Accounts of James, Dewey, Beard.

Morris, Charles W., The Pragmatic Movement in American Philosophy. New York: George Braziller, 1970. Accounts of Peirce, James, Dewey, and Mead interwoven on the basis of pragmatic themes.

Scheffler, Israel, Four Pragmatists. New York: Humanities Press, 1974. Accounts of Peirce, James, Mead, and Dewey.

Thayer, H. S., Meaning and Action: A Study of American Pragmatism. New York: Bobbs-Merrill, 1973. Accounts of Peirce, James, Dewey, Lewis, and Mead.

BEST COPY AVAILABLE

BEST COPY AVAILABLE

Wiener, Philip P., Evolution and the Founders of American Pragmatism. "Forward" by John Dewey. New York: Harper Torchbooks, 1965. Accounts of Peirce, Wright, James, Fiske, Green, Holmes.

White, Morton, Pragmatism and the American Mind. New York: Oxford University Press, 1973. Collected essays and reviews about various men and movements associated (sometimes antithetically) with pragmatism.

Key References for Dewey

Boydston, Jo Ann and Kathleen Poulos, Checklist of Writings about John Dewey: 1887-1973. Carbondale, Ill.: Southern Illinois Press, 1974. Mimeograph supplements also available from The Dewey Center, SIU, Carbondale, Ill., 62901.

_____and Robert L. Anderson, John Dewey: A Checklist of Translations: 1900-1967.

_____(Editor), Guide to the Works of John Dewey. Carbondale, Ill.: Southern Illinois University, 1970. Essays by various authors on central topics in Dewey's philosophy; especially helpful is the fact that separate and well-nigh complete bibliographical references to Dewey are provided for each of the topics.

Dewey, John, The Early Works: 1882-1898. General editor, Jo Ann Boydston. Five volumes of Dewey's earliest writings, arranged in generally chronological order. All published at Carbondale, Ill.: Southern Illinois University Press. Available in paperback.

Volume 1: Early Essays and Leibniz's New Essays Concerning the Human Understanding (1882-1888). "Introduction" by Lewis E. Hahn.
Volume 2: Psychology (1887). "Introduction" by Herbert W. Schneider.
Volume 3: Early Essays and Outlines of a Critical Theory of Ethics (1889-1892). "Introduction" by S. Morris Eames.
Volume 4: Early Essays and The Study of Ethics: A Syllabus (1893-1894). "Introduction" by Wayne A. R. Leys.
Volume 5: Early Essays (1895-1898). "Introduction" by William Robert McKenzie.

_____, The Middle Works: 1899-1924. As above, except not yet available in paperback.

Volume 1: 1899-1901 (Journal articles, book reviews, and miscellany in the 1899-1901 period, and Studies in Logical Theory and The Child and the Curriculum). "Introduction" by Joe R. Burnett.
Volume 2: 1902-1903 (Journal articles, book reviews, and miscellany published in the 1902-1903 period, and Studies in Logical Theory and The Child and The Curriculum). "Introduction" by Sidney Hook.

Dykhuizen, George, The Life and Mind of John Dewey. Ed. by Jo Ann Boydston. "Introduction" by Harold Taylor. Carbondale, Ill.: Southern Illinois Press, 1973. This is the best biography of Dewey available. The "Notes" to chapters contain extensive and excellent references.

BEST COPY AVAILABLE

Ratner, Joseph (Ed. and "Introduction" by), Intelligence in the Modern World. New York: Random House (Modern Library Giant), 1939. This is the best single volume collection of Dewey's writings.

Schilpp, Paul Arthur (Ed.) The Philosophy of John Dewey. Volume I in The Library of Living Philosophers. New York: Tudor Publishing Company, 1951. There are numerous volumes containing essays about Dewey. This one probably is the best, and contains a rejoinder by Dewey to the various other authors. Also has a very interesting biography of Dewey by Jane M. Dewey.

Thomas, M. H., John Dewey: A Centennial Bibliography. Chicago: University of Chicago Press, 1962. The most complete published bibliography of Dewey. Section on writings about Dewey is updated by the Boydston and Poulos volume (above).

Carbone

Education 209 - John Dewey
Schedule of Class Discussions

January	11	Introduction
	18	Reconstruction in Philosophy
	25	Theory of Valuation & The Quest for Certainty (Chapter 10)
February	1	Human Nature and Conduct, Parts 1 & 2 and Part 3, Sec. 1 & 2
	8	Liberalism and Social Action
	15	The Public and Its Problems
	22	Individualism Old and New
March	1	How We Think, Parts 1 & 2
	15	Dworkin, Dewey on Education
	22	Democracy and Education, Chapters 1-14, 18, 24-26.
	29	The Sources of a Science of Education
April	5	Experience and Education
	12	Archambault, Dewey on Education, Essays by Lilge, Meiklejohn, Scheffler, Hardie, Hook, & Bruner

Suggested Secondary Sources

1. Archambault, R. D. (ed.), John Dewey on Education (Introduction).
2. Brickman, W. W. & S. Lehrer (eds.), John Dewey: Master Educator.
3. Childs, J. L., American Pragmatism and Education.
4. Coughlan, N., Young John Dewey.
5. Cremin, L. A., The Transformation of the School.
6. Dykhuizen, G., The Life and Mind of John Dewey.
7. Frankena, W. K., Three Historical Philosophies of Education (Chapter 4).
8. Hook, S., John Dewey, An Intellectual Portrait.
9. Hook, S. (ed.), John Dewey, Philosopher of Science and Freedom: A Symposium.
10. Ratner, J., Intelligence in the Modern World: John Dewey's Philosophy (Introduction).
11. Scheffler, I., Four Pragmatists: A Critical Introduction to Peirce, James, Mead, and Dewey.
12. Schilpp, P. A. (ed.), The Philosophy of John Dewey (Library of Living Philosophers, Vol. 1)
13. Thomas, M. H., John Dewey, a Centennial Bibliography.
14. White, M., The Age of Analysis, Chapters 9-11.
15. White, M., The Origin of Dewey's Instrumentalism.

ED: P&L 902

Educational Philosophy of John Dewey

"A Systematic Study of the Writings of John Dewey and their Bearings Upon Educational Theory and Practice"

Instructor: Richard Pratte

Winter, 1985

ED: P&L 902: Educational Philosophy of John Dewey

I. Aims of the Course:

The primary purpose of the course is to help students assess the educational position taken by John Dewey. Such positions are open to debate and criticism, but are also informative and educative because of the wide range of Dewey's thinking as well as his attempts to put his ideas into practice in the University of Chicago Laboratory School.

II. Required texts: (available only at SBX)

The Life and Mind of John Dewey, George Dykhuizen
The Public and Its Problems
Individualism Old and New
Liberalism and Social Action
Freedom and Culture
Theory of Valuation
The Child and the Curriculum/The School and Society
Moral Principles in Education
Interest and Effort in Education

III. Class format:

In the first three classes the instructor will lecture-sketch the major elements in Dewey's philosophy, interrelating their connections to Dewey's overall philosophic position. Following this part of the course, we will engage in an open discussion of Dewey's social philosophy, testing and developing our understanding of Dewey. Finally, we will engage in an open discussion of four of Dewey's educational works, making connections to his overall philosophy.

IV. Requirements:

1. Regular attendance and participation.

2. Mid-term assignment: engage in a task (part of, say, a weekend) never before done by you, and in completing the task, to record in five or six typewritten pages how the task involved a "reconstruction of experience" on your part. In other words, I wish you to demonstrate your knowledge of Dewey's theory of experience.

3. Term paper: 12-15 pages (double-spaced) with a table of contents, appropriate headings, statement of purpose, etc.) My suggestions are as follows:

   a. read one of Dewey's major works not read for the course and discuss how it illuminates his key educational ideas, e.g., the relationship between theory and practice.

IV. Requirements: (Continued)

b. take one of Dewey's key educational ideas, e.g., social intelligence, and apply it to, say, educational administration, curriculum organization, or whatever.

Whatever you do, please see the instructor about your topic choice, and be prepared to submit a one-page outline of what you intend to do by February 20, 1985.

V. Reading Assignment Calendar:

The course reading assignment calendar is provided. For maximum benefit, reading should be done with care and throoughness in preparation for the class on the date listed.

I.	January 9	First class meeting. Orientation, Dewey's Theory of Experience.
II.	January 16	Dewey's Theory of Experience (continued) Readings: The Life and Mind of John Dewey
III.	January 23	Dewey and Language: theory of meaning. Readings: The Life and Mind of John Dewey (to completion)
IV.	January 30	Dewey's Theory of Valuation Readings: Theory of Valuation Handout: "Whatever happened to John Dewey?"
V.	February 6	Dewey's Social Philosophy Readings: The Public and Its Problems Handout: "Whatever happened to John Dewey?" Mid-term assignment due
VI.	February 13	Dewey's Social Philosophy (continued) Readings: Individualism Old and New
VII.	February 20	Dewey's Social Philosophy (continued) Readings: Liberalism and Social Action Freedom and Culture Term Paper Outline due
VIII.	February 27	Dewey's "New Psychology" and "Instrumentalist View of Knowledge" Readings: The Child and the Curriculum/The School and Society

V. Reading Assignment Calendar: (Continued)

IX March 6 — Moral Principles in Education
Readings: Moral Principles in Education

X March 20 — Progressive Education
Readings: Interest and Effort in Education
Experience and Education
Term paper due

BEST COPY AVAILABLE

DEPARTMENT OF PHILOSOPHY AND THE SOCIAL SCIENCES
TEACHERS COLLEGE, COLUMBIA UNIVERSITY

TF5032A — The Philosophy of John Dewey — Summer A, 198[illegible]

Professor J. F. Soltis

REQUIRED TEXTS: (Available in paperback at the TC Bookstore and on reserve in the Teachers College Library)

J. Dewey, CHILD AND CURRICULUM - SCHOOL AND SOCIETY
J. Dewey, DEMOCRACY AND EDUCATION
J. Dewey, EXPERIENCE AND EDUCATION

COURSE DESCRIPTION

The purpose of the course is to provide students with the opportunity to read closely and come to understand through lecture and discussion the major educational writings of John Dewey.

Each class session will consist of three roughly equal parts: First, students will have the opportunity to test and develop their understanding of Dewey by focused discussion of the ideas contained in the readings for that day. Then Prof. Soltis will "lecture-sketch" the major ideas and problems which the Dewey writings deal with in the next assignment stressing their relationship to Dewey's overall philosophy. This will be followed by an open question and answer session aimed at integrating and synthesizing the readings to date.

The final examination is constructed in a way which should allow students to test and use their understanding of Dewey's educational thought in both a personal and shared way. The essay exam question will be: "Choose one or two of Dewey's major educational-philosophical ideas and compare and contrast them with the treatment of similar problems, issues, or topics by any contemporary educational theorist of your choice so as to illuminate an important current educational concern." The final exam will be written during the next to last two hour class session on June 23. Prof. Soltis will read, grade, and collate the ideas in the exam and use as many of the topics and theorists as possible to organize a final discussion on June 25 sharing student ideas on "The Educational Philosophy of John Dewey in Contemporary Perspective." Final exams will be returned on that date.

COURSE CALENDAR: For maximum benefit, readings should be done with care and thoroughness in preparation for the discussion on the date listed.

I	May 19	First Class meeting
	21	Child and Curriculum/School and Society
II	May 26	Democracy and Education, Ch. 1-4
	28	Democracy and Education, Ch. 5-7
III	June 2	Democracy and Education, Ch. 8-10
	4	Democracy and Education, Ch. 11-14
IV	June 9	Experience and Education
	11	Democracy and Education, Ch. 15-18
V	June 16	Democracy and Education, Ch. 19-23
	18	Democracy and Education, Ch. 24-26
VI	June 23	FINAL EXAM/PAPER
	25	Discussion of exam essays - course evaluation

BEST COPY AVAILABLE

SUPPLEMENTARY BIBLIOGRAPHY:

Additional readings by or about Dewey which are not required but would be relevent to the course objectives and discussions are:

About Dewey

THE DEWEY SCHOOL, Mayhew and Edwards. A description of the Chicago Lab School and the various activities and curricular ideas developed there.

JOHN DEWEY AS EDUCATOR, Wirth. A more theoretical and philosophical description of the Chicago years.

THE TRANSFORMATION OF THE SCHOOLS, Cremin. A history of the progressive education movement viewed from the larger context of social, political, economic, and intellectual forces in 19th and 20th century American history.

DEWEY ON EDUCATION: APPRAISALS, Archambault (ed.). Written by various philosopher-educators marking Dewey's centenary in 1959.

JOHN DEWEY IN PERSPECTIVE, Geiger. Another centennial reassessment by one author.

By Dewey

ART AS EXPERIENCE. His aesthetic theory.
THEORY OF THE MORAL LIFE. His ethics.
THE PUBLIC AND ITS PROBLEMS. Social Theory.
EXPERIENCE AND NATURE. His metaphysics.

HUMAN NATURE AND CONDUCT, Subtitled by Dewey, and introduction to social psychology. Deals with habits, impulses-instincts, intelligence, and thinking in the context of social life in philosophical-developmental terms.

LOGIC: THE THEORY OF INQUIRY, Dewey. Dewey treats in a more rigorous and technical way the basic ideas in HOW WE THINK, his extended description of reflective thinking written for practicing educators.

THE QUEST FOR CERTAINTY and RECONSTRUCTION IN PHILOSOPHY, both by Dewey. Two good books, but fairly technical, as introductions to Dewey's general philosophical position with respect to major traditional problems of philosophy.

INTELLIGENCE IN THE MODERN WORLD, Ratner (ed.). The Modern Library anthology of selections from Dewey's writings. A very good collection.

JOHN DEWEY ON EDUCATION, Archambault (ed.). A selection from books and articles written by Dewey.